



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

John Deere and the Bereavement Counselor

by John L. McKnight

This was the fourth Annual E. F. Schumacher lecture given October 27, 1984 in New Haven, Connecticut. It is slightly condensed with permission of the author.

Eleven years ago, E. F. Schumacher startled western societies with a revolutionary economic analysis that found "Small Is Beautiful." His book concluded with these words: "The guidance we need...cannot be found in science or technology, the value of which utterly depends on the ends they serve; but it can still be found in the traditional wisdom of mankind."

Because traditional wisdom is passed on through stories, it seems appropriate that this lecture should take the form of a story.

The story begins as the European pioneers crossed the Alleghenies and started to settle the Midwest. The land they found was covered with forests. With incredible effort they felled the trees, pulled the stumps and planted their crops in the rich, loamy soil.

When they finally reached the western edge of the place we now call Indiana, the forest stopped and ahead lay a thousand miles of the great grass prairie. The Europeans were puzzled by this new environment. It seemed

untillable. The earth was often very wet and it was covered with centuries of tangled and matted grasses.

With their cast-iron plows, the settlers found that the prairie sod could not be cut and the wet earth stuck to their plowshares. Even a team of the best oxen bogged down after a few yards of tugging. The iron plow was a useless tool to farm the prairie soil. The pioneers were stymied for nearly two decades. Their western march was halted and they filled in the eastern regions of the Midwest.

In 1837 a blacksmith named John Deere, in Illinois, invented a new tool, a plow made of steel. It was sharp enough to cut through matted grasses and smooth enough to cast off the mud. It was this "sod buster" that opened the great prairies to agricultural development.

Sauk County, Wisconsin, is the part of that prairie where I have a home. It is named after the Sauk Indians. In 1673 Father Marquette was the first European to lay his eyes upon their land. He found a village laid out in regular patterns on a plain beside the Wisconsin River. He called the place Prairie du Sac. The village was surrounded by fields that had provided maize, beans and squash for the Sauk people for generations reaching back into unrecorded time.

When the European settlers arrived at the Sauk prairie in 1837, the government forced the native Sauk people west of the Mississippi River. The settlers came with John Deere's new invention and used the tool to open the area to a new kind of agriculture. They ignored the traditional ways of the Sauk Indians and used their sod-busting tool for planting wheat.

Initially the soil was generous and the farmers thrived. However, each year the soil lost more of its nurturing power. It was only 30 years after the Europeans arrived with their new technology that the land was depleted. Wheat farming became uneconomic and tens of thousands of farmers left Wisconsin seeking new land with sod to bust.

It took the Europeans and their new technology just one generation to make their homeland into a desert. The Sauk Indians, who knew how to sustain themselves on the prairie land, were banished to another kind of desert called a reservation. Even they forgot the techniques and tools that had sustained them on the prairie for generations. And that is how it was that three deserts were created - Wisconsin, the reservation, and the memories of a people.

A century later, the land of the Sauks is now populated by the children of a second wave of European farmers who learned to replenish the soil through the regenerative powers of dairy-ing, ground cover crops and animal manures. These third and fourth generation farmers and townspeople do not realize, however, that a new settler is coming soon with an invention as powerful as John Deere's plow.

The new technology is called "bereavement counseling." It is a tool forged at the great state university, an innovative technique to meet the needs of those experiencing the death of a loved one, a tool that can "process" the grief of the people who now live on the Prairie.

As one can imagine the final days of the village of the Sauk Indians before the arrival of the settlers with John Deere's plow, one can also imagine these final days before the arrival of the first bereavement counselor at Prairie du Sac. In these final days, the farmers and townspeople mourn at the death

of a mother, brother, son or friend. The bereaved are joined by neighbors and kin. They meet grief together in lamentation, prayer and song. They call upon the words of the clergy and surround themselves in community.

It is in these ways that they grieve and then go on with life. Through their mourning they are assured of the bonds between them and renewed in the knowledge that this death is a part of the past and the future of the people on the Prairie. Their grief is common property, and anguish from which the community draws strength and gives the bereaved the courage to move ahead.

It is into this prairie community that the bereavement counselor arrives with the new grief technology. The counselor calls the invention a service and assures the prairie folk of its effectiveness and superiority by invoking the name of the great university while displaying a diploma and certificate.

At first we can imagine that the local people will be puzzled by the counselor's claims. However, the counselor will tell a few of them that the new technique is merely to assist the bereaved's community at the time of death. To some other prairie folk who are isolated or forgotten, the counselor will offer help in grief processing. These lonely souls will accept the intervention, mistaking the counselor for a friend.

For those who are penniless, the counselor will approach the County Board and advocate the right to treatment for these unfortunate souls. This right will be guaranteed by the Board's decision to reimburse those too poor to pay for counseling services.

There will be others, schooled to believe in the innovative new tools certified by universities and medical centers, who will seek out the counselor by force of habit. And one of these people will tell a bereaved neighbor who is unschooled that unless his grief is processed by a counselor, he will probably have major psychological problems in later life.

Several people will begin to use the bereavement counselor because, since the County Board now taxes them to insure access to the technology, they will feel that to fail to be

counseled is to waste their money, and to be denied a benefit, or even a right.

Finally, the aged father of a Sauk woman will die. The next-door neighbor will not drop by because he doesn't want to interrupt the bereavement counselor. The woman's kin will stay home because they will have learned that only the counselor knows how to process grief the proper way. The local clergy will seek technical assistance from the counselor to learn the correct form of service to deal with guilt and grief. The grieving daughter will know that it is the counselor who really cares for her because only the bereavement counselor comes when death visits this family on the Prairie of the Sauk.

It will be only one generation between the time the counselor arrives and the time the community of mourners disappears. The counselor's new tool will cut through the social fabric, throwing aside kinship, care, neighborly obligations and community ways of coming together and going on. Like John Deere's plow, the tools of counseling will create a desert where a community once flourished.

Finally, even the counselor will see the impossibility of restoring hope in clients once they are genuinely alone with nothing but a service for consolation. In the inevitable failure of the service, the counselor will find the desert even in herself.

To those with this perspective, the critical issue is the amelioration of the negative effects. They can conceive of a new drowsiness-creating pill designed to overcome the nausea created by an anti-cancer drug. They envision a prairie scattered with pyramids of new technologies, each designed to correct the error of its predecessor, but none without its own error to be corrected. In building these pyramids, they will also recognize the unlimited opportunities for research, development, and badly-needed employment. Indeed, many will name this pyramidizing process "progress" and note its positive effect upon the gross national product.

The opposite view holds that these pyramidizing service technologies are now counterproductive constructions, impediments rather than monuments.

E. F. Schumacher helped clarify for us the nature of those physical tools that are so counterproductive that they become impediments. From nuclear generators to supersonic transports, there is an increasing recognition of the waste and devastation these new physical tools create. They are the sons and daughters of the sod buster.

It is much less obvious that the bereavement counselor is also the sod buster's heir. It is more difficult to see how service technology creates deserts. Indeed, there are even those who argue that a good society should scrap its nuclear generators in order to recast them into plowshares of service. They would replace the counterproductive goods technology with the service technology of modern medical centers, universities, correctional systems and nursing homes. It is essential, therefore, that we have new measures of service technologies that will allow us to distinguish those that are impediments from those that are monuments.

We can assess the degree of impediment incorporated in modern service technologies by weighing four basic elements. The first is the monetary cost. At what point does the economics of a service technology consume enough of the commonwealth that all of society becomes eccentric and distorted?

Schumacher helped us recognize the radical social, political and environmental distortions created by huge investments in covering our land with concrete in the name of transportation. Similarly, we are now investing 12% of our national wealth in "health care technology" that blankets most of our communities with a medicalized understanding of well-being. As a result, we now imagine that there are mutant human beings called health consumers. We create costly "health making" environments that are usually large windowless rooms filled with immobile bicycles and heavy objects purported to benefit one if they are lifted.

The second element to be weighed is Ivan Illich's "specific counterproductivity." Beyond the negative side-effect is the possibility that a service technology can produce the specific inverse of its stated purpose. Thus one can imagine sickening medicine, stupidifying schools, and crime-making corrections systems.

The evidence grows that some service technologies are now so counterproductive that their abolition is the most productive means to achieve the goal for which they were initially established. Take for example the experiment in Massachusetts where the juvenile correction institutions were closed. As the most recent evaluation studies indicate, the Massachusetts recidivism rate has declined while comparable states with increasing institutionalized populations see an increase in youthful criminality.

There is also the fact that during doctor strikes in Israel, Canada and the United States, the death rate took an unprecedented plunge.

The most telling example of specifically counterproductive service technologies is demonstrated by the Medicaid program that provides "health care for the poor." In most states, the amount expended for medical care for the poor is now greater than the cash welfare income provided the same population. Thus, a low-income mother is given \$1.00 in income and \$1.50 in medical care. The single greatest cause of her ill health is her low income. The response to her poverty is an ever-growing investment in medical technology --an investment that now consumes her income.

The third element to be weighed is the loss of knowledge. Many of the settlers who came to Wisconsin with the "sodbuster" had been peasant farmers in Europe. There they had tilled the land for centuries using methods that replenished its nourishing capacity. However, once the land seemed unlimited and John Deere's technology came to dominate, they forgot the tools and methods that had sustained them for centuries and they created a new desert.

The same process is at work with the modern service technologies and the professions that use them. One of the most vivid examples involves the methods of technologists called pediatricians and obstetricians. During the first half of this century, these technocrats came to believe that the preferred method of feeding babies was with a manufactured formula rather than breast milk. These professionals persuaded a generation of women to abjure breast feeding in favor of their more "healthful" way.

In the 1950s in Chicago, there was a woman who still remembered that babies could be fed by breast. But she could find no professional who would advise that she feed by breast. So she began a search for someone who might still remember something about the process of breastfeeding. Fortunately she found one woman whose memory included the information necessary to begin the flow of milk. Thus breastfeeding began its long struggle toward restoration in our society. These women started a club that multiplied itself into thousands of small communities and became an international association of women dedicated to breastfeeding: La Leche League. This popular movement reversed the technological imperative in one generation and has established breastfeeding as a norm in spite of the views of the technologists.

Indeed, it was just a few years ago that the American Academy of Pediatrics finally took the official position that breastfeeding is preferable to nurturing infants from canned products. It was as if the Sauk Indians had recovered the prairie and allowed it again to nourish a people with popular tools.

The fourth element to be weighed is the "hidden curriculum" of the service technologies. The invisible message of the interaction between professional and client is, "You will be better because I know better." As these professional techniques proliferate, they represent an ever-growing pedagogy that teaches and propagates belief in authoritative expertise. Professionals cut through the social fabric of community and sow clienthood where citizenship once grew.

It is clear that to assess the benefits of service technologies they must be weighed against the sum of the socially distorting monetary costs, the inverse effects of the interventions, the loss of knowledge and skills regarding other ways and the anti-democratic consciousness created by a nation of clients. Weighed in this balance, we can begin to recognize how often the tools of professionalized service make social deserts where communities once bloomed.

Unfortunately, the counselor is but one of many professional servicers that plow over our communities as the sodbusting settlers did. These new technologists have now

occupied much of the community's space and represent a powerful force for colonizing the remaining social relations. Nonetheless, the resistance against this invasion can be seen in local community struggles of parents' unions demanding control over the learning of children, women's groups struggling to reclaim their bodies, and in efforts to settle disputes without lawyers. Often, however, the resistance fails and the new service technologies transform citizens and their communities into social deserts grown over with a scrub brush of clients and consumers.

This process is reminiscent of the final British conquest of Scotland. The British were convinced that the Scottish tribes would never be subdued. Therefore, after the Battle of Culloden, the British killed many of the clansmen and forced the rest into the coastal towns where there was no choice but to immigrate. Great Britain was freed of the tribal threat. The clans were decimated and their lands given to the English Lords who grazed sheep where communities once flourished. My Scots' ancestors said of this final solution of the Anglo Saxon, "They created a desert and called it freedom."

Our experience with service technologies tells us that it is difficult to recapture professionally occupied space. We have also learned that whenever that space is liberated, it is even more difficult to construct a new social order that will survive.

An example is the trend developing within the hospice movement. In the United States, those who created the movement were attempting to detechnologize dying--to wrest death from the hospital and allow a death in the family. Only a decade after the movement began, we can see the rapid growth of "Hospital-based hospices" and new legislation reimbursing those hospices that will formally tie themselves to hospitals and employ physicians as central "care givers."

The professional co-opting of community efforts to invent appropriate techniques for citizens to care in community has been pervasive. Therefore, we need to identify the characteristics of those social forms that are resistant to colonization by service technologies. These authentic social forms are characterized by three basic dimensions:

They tend to be uncommodified, unmanaged, and uncurricularized.

The tools of the counselor made grief into a commodity rather than an opportunity for community. Service technologies convert conditions into commodities, and care into service. The tools of the manager convert communality into hierarchy, replacing consent with control. Where once there was a commons, the manager creates a corporation.

The tools of the pedagog create monopolies in the place of cultures. By making a school of everyday life, community definitions and citizen action are degraded and finally expelled.

It is this team--the service professional, the manager and the pedagog--that pulls the tools of "community-busting" through the modern social landscape. Therefore, if we are to re-cultivate community, we will need to return this team to the stable.

How will we learn again to cultivate community? E. F. Schumacher concluded that "the guidance we need...can still be found in the traditional wisdom." We can return to those who understand how to allow the prairie to bloom and sustain a people.

A chief of the Sauk named Blackhawk, after his people were exiled to the land west of the Mississippi, and his resistance was broken, said of his Sauk prairie home: "There we always had plenty; our children never cried from hunger, the river furnished us with an abundance of fish, and the land never failed to produce good crops of corn, beans, pumpkins and squash. Here our village stood for more than a hundred years. Our village was healthy and there was no place in the country possessing such advantages. If a prophet had come to our village in those days and told us that the things were to take place which have since come to pass, none of our people would have believed the prophecy."

But the settlers came with their new tools and the prophecy was fulfilled. One of Blackhawk's Wintu sisters described the results: "The white people never cared for land or deer or bear. When we kill meat, we eat it all. When we dig roots, we make little holes. When we build houses, we make little holes.

We shake down acorns and pinenuts. We don't chop down trees. We only use dead wood. But the white people plow up the ground, pull down the trees, kill everything.

"The spirit of the land hates them. They blast out trees and stir it up to its depths. They saw up the trees. That hurts them ... They blast rocks and scatter them on the ground. The rock says, 'Don't. You are hurting me!' But the white people pay no attention. How can the spirit of the earth like the white man? Everywhere they have touched the earth, it is sore."

Blackhawk and his Wintu sister tell us that the land is a Spirit. Their community on the

Commentary

Needed Banking Reform

by James Cassels

Paul Salstrom's and Griscom Morgan's articles on money in the March/April Community Service Newsletter suggest ways to create a local medium of exchange when dollars are in short supply and depression befalls us. Scrip seems to me to be a good backup in case of such a contingency. However, it doesn't solve the problems of our national money supply, nor for money as a store of value. Money should be both a medium of exchange and a store of value.

Irving Fisher's ideas in 100% Money (1935), and Jerry Voorhis' in Out of Debt, Out of Danger (1942), if adopted, would bring about a dollar of stable purchasing power, stable low interest rates, and a stable economy. It would also stop the private banks from creating check money and would have the Federal Reserve create all our check money. This would also give additional income to the U. S. Treasury without an increase in taxes.

Then our dollar would be both an effective medium of exchange and a just store of value.

Fisher and Voorhis would maintain our private banking system, but would have our government create all our check dollars. Now the private banks create our check dollars, which make up more than 90% of our money supply. Outside

prairie, their ecology, was a people guided by that Spirit.

When John Deere's people came to the Sauk prairie, they exorcised the prairie Spirit in the name of a new god, technology. Because it was a god of their making, they believed they were gods. And they made a desert.

There are incredible possibilities if we are willing to fail to be Gods.

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the United States the private banks are creating billions of dollars, which we call Eurodollars, adding to our money and banking problems.

The U. S. Treasury creates our coins.. The Federal Reserve banks create our paper dollars, but the Reserve Bank's profits are paid into the U. S. Treasury. Our check money is the root of our money and economic problems.

However, we need to reform our money problem in order to correct our economic problems. Now the private banks create check money when they make loans, and destroy check money when they charge off loans to bad debts. Our fractional reserve banking system permits a multiple expansion of check money by the banks. But it also results in a multiple contraction of check money. The more than 35% contraction of our supply of check money caused the Great Depression of 1929 to 1933.

A stable and just money system would have private check banks. They would be separate corporations, probably owned by other financial institutions. Check banks would have all their deposits redeposited in Federal Reserve Banks the same day they are received. Since they would have no money to lend, check banks would have to exist on service charges. Check banks could not have credit cards, but

could have debit cards. Check banks could not own any other financial or regular business.

Banks, savings & loans, and credit unions could not accept checking accounts, and would be required to keep their own checking accounts in check banks. However, they could own check banks and lease banking space for them within their own facilities.

No inter-financial institution lending by government-insured financial institutions would be permitted. Commercial and savings banks could borrow only from a Federal Reserve Bank. S & L's could borrow only from a Federal Home Loan Bank, and credit unions only from a state or regional Central Credit Union.

Commentary

Demurrage Money

by Griscom Morgan

This is in response to James Cassels' Commentary on Paul Salstrom's and my articles in the March/April Community Service Newsletter. In my Hope for the Future I have explained the interrelationships and essentials of a sound money system.

Salstrom's urging the use of scrips does not take into account the widespread failure of scrip systems, contrasted with the profound degree of success of the "demurrage" (de-clining face value) money systems.

Demurrage money, started in Germany, kept spreading over the country. It was driving the German Reichsmark out of circulation because of what is known as Gresham's law--that unhoardable money drives hoardable money--especially gold and silver--out of circulation into hoarding. So the German Reichsbank had it prohibited by the government.

But the banker who particularly supported the demurrage system wrote me that people who initiated such currencies had failed to realize that monies need to have security in real resources that can guarantee their value. The only way an unsecured money system--such as all national systems are today--can avoid inflation is to keep money scarce with high interest rates. So in the

The Home Loan Banks and Central Credit Unions could borrow only from Federal Reserve Banks.

Congress should give the Federal Reserve the responsibility for creating enough money to meet the needs of our expanding population and productive capacity. Also, Congress and the Federal Reserve should strictly control the importation of dollars from anywhere else in the world.

Check dollars are an efficient form of money, but they should be created only by Federal Reserve Banks. Private financial institutions should be prohibited from creating check dollars, just as they now are prohibited from creating coin and currency.



world today a high level of unemployment and poverty is necessary to keep money scarce.

A demurrage money system can assure that there will be plentiful money for full employment only if it secures the value of that money by the resources society needs to keep in reserve--such as wheat, oil, metals and building materials and even in-stock commodities waiting to be sold.

But reserve materials are all constantly varying in price subject to demand and supply. The wonderful law of supply and demand must underly the monetary system and not be in conflict with it. A constant measure of value is as needed as is a measure of length and temperature. With the use of modern computer systems the current changing market values of goods can be entered periodically onto the computer. The computer can keep a constant value of the unit of value--the dollar--by the alteration up and down of the sale and purchase prices of those reserves. Whether some of this is in federal, state or corporate hands is not so important as that it is done with dependability.

A clear distinction must be made between the similar status and function of currency and check accounts in contrast to savings accounts, the former guaranteed by the government and the savings accounts being a risky form of investment. For a sound money must be

a medium of circulation and not one of savings, and the monthly loss in face value of the currency and check account money must be sufficient to keep in storage the reserves that guarantee the value of the dollar. Twelve percent--one percent a month--is not an unreasonable amount for this, though the less easily managed eight percent worked in Chicago and the higher twenty to twenty-five per cent made the medieval currency a wonderful basis of full employment and freedom from depression for more than two hundred years. This shows that a higher demurrage of money has worked.

Successful use of demurrage currency in Chicago and in Woergle, Austria, lasted long enough to prove the system's soundness.

Woergle, in the depths of the depression, adopted a demurrage money on the initiative of its mayor. Within three months it had full employment and at the end of the year was so prosperous that a meeting of Austrian mayors voted to do this all over Austria. The Austrian national government bank that issued Austrian currency got the government to prohibit this.

The Chicago United Trade Dollar Exchange was started by a German leader of the "Wara" money movement. He had migrated to Chicago to escape Hitler. Its success, amidst the many failing scrip systems in Chicago, came because it lost eight percent of its face value each year. It spread over Chicago until the time the Roosevelt government prohibited such projects--an order that later was declared unconstitutional by the U. S. Supreme Court. Governmental endeavors to avoid inflation, and the adequate market for labor in consequence of the second world war, helped terminate the Chicago demurrage money success.

In Yellow Springs in the depths of the depression we tried a local scrip without the demurrage charge to avoid hoarding. But the more well-to-do put it away in their drawers and it did not keep in good circulation. In contrast the Chicago United Trade Exchange currency had three times the velocity of use as did United States currency.

One town north of Dayton tried another idea in a barter trading exchange. It found that

each exchange cost about twenty-five percent to work out the trade.

Prominent New York economist Arthur Dahlberg came up with the idea that not the currency but the check account system should be the basis of the new economics--which was argued for by the fact that most exchanges now are made with check accounts. It was a brilliant advance in thinking through the correction of our economic system, except that the value of the check money would not be guaranteed and stable. I responded to that suggestion by arguing that the currency system must underly the bank money check system, each of them with a loss in face value to pay for the storage of security in goods to guarantee the value of the dollar--as for example in time of famine or other adversity.

Dahlberg had been taken onto the staff of the nation's largest bank, Citi-bank, because its vice president saw how important his contribution in thought was. Dahlberg had used my praise of his book as the lead of his literature, but he, like most economists, was not ready for demurrage in both check and currency.

Manas



by the staff of Manas Publishing Co., Box 32112, El Sereno Sta., Los Angeles, CA 90032

It was remarked among the MANAS staff that we and our readers participated in a sort of "community"--people seeking to infuse their lives with greater meaning and purpose, engaged in a friendly sharing of insights and viewpoints supportive of intelligent idealism. This idea seemed confirmed by the number of appreciative letters received continually over the years. The past few months have brought a great many fine letters, expressing sorrow that the publication of MANAS has ended, and profound gratitude for the intellectual and spiritual nourishment the paper provided. Such expressions have been heartening to us.

Henry Geiger, editor of MANAS for all of its forty-one years, passed away on February 15, 1989. We will say simply that his eighty years were spent doing what he most enjoyed--pursuing a life of the mind, and sharing that life with others. He will be remembered with

much appreciation and fondness by those who knew and worked with him.

There is no plan to continue the publication of MANAS. However, before the Manas Publishing Company winds up, one last project is being considered. That is to publish an index to the forty-one volumes, consisting mainly of authors and books reviewed or quoted. It would not contain subject headings. While the usefulness of this type of index may be limited, those owning or having access to MANAS volumes may prefer it to no index at all. We will decide in a month or two whether to go ahead with the project, depending on whether there is sufficient interest to justify the work. If you are interested in this index, please write to us. You will be notified if it will be published.

In the meantime, one of the MANAS staff has compiled a list of authors and books frequently used in MANAS. It has eight printed pages, and can be purchased for a dollar, postpaid.

The MANAS post box will be kept for several more months and orders for back issues will continue to be filled. Complete volumes are available from 1970 through 1988; most earlier volumes have missing issues. Volumes (unbound) are priced at \$8.00 each; those missing 12 or more issues are \$6.00

Geiger's editorial technique was to quote from and reflect on his pantheon of heroes and heroines: Plato, Gautama Buddha, Lao Tse, Gandhi, Tom Paine, Emerson, Pico della Mirandola, Simone Weil, Jose Ortega y Gasset, Abraham Maslow, Hannah Arendt, Thoreau and a host of others. He considered these men and women to be eternally present through their work, available for stimulation, inspiration, and dialogue, and above all, for the building of one's own philosophical stance. There was no better companion in that process than Henry Geiger. Abraham Maslow once called him "the only small 'p' philosopher America has produced in this century...."

His passing, and the cessation of Manas, leave an abyss in the lives of all who came to know him through his remarkable and unique journal.

From "In Memoriam" by Richard Grossman, p.32 of May/June Utne Reader.

Creating The Regenerative Community

This year's conference on "Creating The Regenerative Community" will be our 30th. Concern about our environment and what we can do locally to improve it, to minimize landfills and to learn to recycle, has prompted this choice of subject. To save our planet from the devastating predicted global warming trend is our focus this year. The gathering will be Friday night October 20th through Saturday night, the 21st, at the Outdoor Education Center in beautiful Glen Helen adjacent to Yellow Springs.

All our resource persons have knowledge and experience in some aspect of what we can do to save our environment from further erosion. They will be Larry Martin, General Coordinator of The Other Economic Summit/North America (TOES/NA); Liz Cook from Friends of The Earth, both from Washington, DC; Ron Shegda, founder/president of New Generation Press in Emmaus, PA; and Dick Hogan, Permaculture Design Engineer and founder of Village Services in Wilmington, Ohio.

Larry Martin will give the keynote talk Friday night on "The Economic Dimension of Waste." Saturday morning we will hear from Liz Cook about climate change and ozone depletion, from Ron Shegda about creating the regenerative community, and from Dick Hogan about permaculture and creating a sustainable lifestyle.

Saturday afternoon each resource person will lead a workshop on the subject of his/her particular concerns for improving our environment. Saturday evening we will have a panel discussion on what we can do in our own communities to help save our planet from the warming trend and further erosion.

Please save these dates, October 20-21st and plan to attend and help in our deliberations. All who attend also have much to offer.

Members will soon receive a brochure with registration form about the conference. If you are not a member of Community Service, but would like to receive a brochure, write or call us at PO Box 243, Yellow Springs, OH 45387; 513, 767-2161 or 767-1461.

Readers Write

ABOUT ECONOMICS

I note with interest your "Economic Medium of Community Life" (March/April issue). TRANET has a column in which we try to mention new economic ideas. Can you give us full identification for your book Hope For The Future? Can we get a copy for review? You may find the attached note on "Reciprocity Economics" of interest in this regard.

Bill Ellis, Maine

ABOUT OUR NEWSLETTER

I enjoy your newsletter very much. It helps me to think about what I would like this world to be--or, at least, that part I'm in. Thank you for continuing to be.

Betty McCracken, California

Thank you for the newsletter which always suggests a better way to live.

It is good to have your suggestion on constructive action we can take to help the Romanian villages.

Katherine Aisup, New York



Announcements

VILLAGE SERVICES

Village Services are provided by our member Richard E. Hogan, PCDE. Village Services provides ecological home improvement and repair, eco-design for sustainable living for your backyard, homestead, or small farm and specializes in technical assistance for self-reliant folks. This includes everything from building greenhouses and growing frames to repairing farm equipment, bicycles, motorcycles, and furniture.

Dick Hogan was at our Community Service conference last year and will be again this year. Come meet him. For more information about Village Services, write or call Dick Hogan, 675 Sprague Road, Wilmington, OH 45177; (513) 382-5241.



YOUR ATTENTION PLEASE



This is a reminder to our members that if the expiration date on your mailing label has been circled, your membership is, or soon will be, expired.

BIRTHDAY CANDLES GET CONGRESS' ATTENTION

Bread for the World, a grassroots advocacy organization which seeks justice for hungry people, invites all citizens to send birthday candles and letters to their senators and representatives through August with the message: "Keep WIC Lit." WIC, a Special Supplemental Food Program for Women, Infants, and Children, is a government nutrition program helping hungry women and children in our nation. It is fighting to get fully funded.

For more information contact Katherine Smith, Bread for the World, 802 Rhode Island Avenue NE, Washington DC, 20018; 202/269-0200.

PONDEROSA SCHOOL FOR SELF-RELIANT LIVING

August 5 (10 AM-4PM): Self-Reliant Life Seminar. Emphasis on earning a living in a rural area, growing your own food organically, establishing a permaculture, building energy-efficient homes. There will be a tour of Ponderosa Village and a cookout at 1 PM. For more information contact Larry or Meg Letterman, Ponderosa Village, 195 Golden Pine, Goldendale, WA 98620; 509/773-3902.

GRAILVILLE PROGRAMS

August 6-12: Global Village For Young Women. A six-day live-in experience for young women, ages 14-18, with cross-cultural interpersonal skill training, role playing, games, music, dancing. Fee of \$185-200 includes room & board. There is a limit of 16 participants. For more information write to Grailville, 932 O'Bannonville Road, Loveland, OH 45140.

TWIN OAKS COMMUNITY

August 25-27: A Women's Gathering; workshops on exploring and challenging racism, sexism, heterosexism, classism, anti-semitism, and ageism. Cost of \$35-\$75 includes 5 meals and potluck, camping, activities, and child care. For more information write: Women's Gathering Twin Oaks, Rt.4, Box 169, Louisa, VA 23093.

NOTE: Our lead article What Is Community by Arthur E. Morgan, which appeared in our May/June Newsletter, was taken from a little pamphlet of unknown date (but probably written in the late forties or early fifties) called Personal Growth Leaflet #80. It was published by the Hugh Birch--Horace Mann Fund and available at that time from the National Education Association in Washington, DC. We have these leaflets available for the asking and 25¢ postage each.

LIVING MUSIC VILLAGE

August 25-30: An Adventure in Music-Making and Nature with Paul Winter. Learn to make your own music, grow your own pieces, create your own bands. Musical experience is not required. Cost of \$750 includes Tents and meals. For more information write Living Music Village, Good Life Music Village, PO Box 68, Lutchfield, CT 06759.

8TH ASSEMBLY OF THE FOURTH WORLD

August 9-13 (University of Toronto; Ontario, Canada): Making the World Healthy, Happy and Whole. Forums include Community Economics, Organizing for Change, Bio-regions, Communication Strategies, and Profound Spiritual Transformation. For costs and more information write to The School of Living, 3030 Sleepy Hollow Road, Falls Church, VA 22042.



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Membership

Membership is a means of supporting and sharing the work of community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 8/89. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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